

THE VIALS OF REVELATIONS 16.

OUR PAPER.

Jan 1848

These shall be presented, if we are permitted to do so ere long. I will now give you the key. The first is poured out upon the earth, and inflicts a grievous sore upon the men which had the mark of the beast and upon them that worshipped his image. Then this first vial is poured out in our experience.

1st. Because it is upon the earth. It is after the beast has the dominion that ascendeth out of the earth. The earth helped the woman.

2d. It is after the image beast is created. It will be borne in mind the image beast is of the seven, comes after them all, and goeth into perdition—there is none after it.

3d. The worshippers of the image cannot be troubled until their worship is interfered with. The marked men can have no trouble, until they are warned to wipe out the mark of the beast, and prepare for the kingdom. Read Rev. 14, 6 to 10.

THE SANCTUARY.

I have but alluded to this heretofore: and at this time can do no more than to say: to call it the earth is the next thing to a fancy, and what is worse, next to a blank assertion. Only read the texts—*Christ is a minister of the Sanctuary and of the true tabernacle which the Lord pitched, and not man. Christ has not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, (into the true.)* Heb. 8, 2, 9, 24. Must not the true sanctuary be the truer one? Why dispute when God shows you the true sanctuary. Read one more text—I will set my sanctuary in the midst of them forevermore, Exe. 37, 26. In the midst of the saints, and of course of the earth. Then the earth is the court of the sanctuary. How would it sound to read, I will set my sanctuary in the midst of my sanctuary?

THE TIME FOR THE ADVENT OF OUR BLESSED LORD. There is a time beyond which our Lord will not tarry. Of this, the following texts must distinctly affirm. For thus said the Lord of hosts, *Yet once more it is a little while, and I will shake the heavens and the earth and the sea and the dry land. And I will shake all nations and the desire of all nations shall come.* Hag. 2, 6-7. For yet a little while, and he that shall come will come and will not tarry. Heb. 10, 37. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times and an half. Dan. 12, 7. Here are three witnesses, and they are most positive. Brother Storrs used to say, God has sworn to time. *Shall come—Will not tarry—Shall be.* For at the time appointed, the end shall be. Dan. 8, 19. The time for the indignation to end is not at the end of the 2300 days, but at the end of the little while.

This little while is definite time—it has a precise beginning and end. Our Lord also promised to see us after the little while. No man can ever profit by this little while, except he has an intelligent faith in the movement of the tenth day of the seventh month, 1844. With it he can be perfectly satisfied of the extremest point of the absence of our Lord from his kingdom.

DEAR BRO. MATTHIAS.—I am indebted to Bro. Walker of Milton for No. 1 and 2 of your Girdle of Truth, Yet loving meat in due season, it is with interest, I perused the little sheet. Send me all the back numbers you have published and continue it to me.

And the Lord will my mite shall be contributed to help sustain it, as long as it tells straight-forward Bible Truths.

Your Brother in the patience and

Faith of the saints,

E. G. COLBY.

There is \$3.00 due on the last. The present number goes to prestrusting in the Lord, and my brethren for the needful. It will cost \$8.00 per thousand for the present size. It ought to be supported and enlarged. It will be needed but a little while. And then there can be no lack of means for supporting all our papers, through them all more good can be done. They ought not to be diminished by any means. Though some of them are in the nursery, nurses cannot be dispensed with. Infancy would be miserable enough without tender care and *Milk*.

The times peculiarly, are good, never were better in the world. Our brethren never commanded better wages than now. It is their oneness to be wise stewards. And God will hold them to it. The rich are commanded to be rich in good works and rich toward God. They are to be abundant in their works. To draw out their souls to the poor. Let them see that their discretion is not warped by prejudice, preference, or a little spicing of the love of the world. As to the question of propriety, or impropriety, or the right or wrong of publishing. It is just as proper and right as it is to exhort or preach.

THE VIRGINS AGAIN.—They all retain their interest in the Advent. The wise occupy a safe position in the case. They have entered into a room brightly lightened and can easily see and know the state of things, and the progress of events. They have peace of mind and joy in believing.

The foolish, while they retain their interest are evidently uneasy and a little thing will make them fret. They desire access to some position, yet unattained, and will not be denied, yet cannot succeed. They are out of doors. Anxious, in doubt, and dissatisfied. They believe they have been called to go forth somehow, yet cannot explain how. They have not much confidence in the past, for which reason they want to do a good deal of work now out of doors by the help of lamps which by the way is very difficult. You can work in doors with lights the darkest night that ever was. But not very well out. There is too much room for lights out of doors. There is no ceiling above, nor walls on the sides to bound or concentrate the rays of light.

Hence they see imperfectly, and indistinctly. In their embarrassment, they think the whole ground of duty and responsibility will be covered, if they go into an agony for the impenitent. It is impossible for this to be wrong!

Said our Lord, The night cometh wherein no man can work.

More anon.

Letters received since our last. Jeremiah F. Howland, George R. Sterling.

INTERNAL EVIDENCE.

A man of subtle reason asked
A peasant, if he knew
Where was the internal evidence
That proved his Bible true?

The terms of disputative art
Had never reached his ear—
He laid his hand upon his heart,
And only answered—"HERE."

A WHOLE SERMON.—Beloved Brethren,—The Scripture tells us that the wages of sin is death. Now, my advice is, that you leave off sinning and strike for higher pay.

It will be seen that my address will be for the future, Hempstead, Long Island.